

THE  
FIRST SERMON OF  
Noahs drunkennes.

A GLASSE WHEREIN  
*all drunkards may behold their  
beastlinesse.*

Noah also began to be an husbandman and  
planted a vineyard, and he dranke of the  
wine and was drunken; and was encou-  
red in the midst of his tent. Gen. 9.20.

HENRY SMITH.



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## THE FIRST SERMON of Noahs drunkennes.

GEN. 9.20,21.

Noah also began to be a husbandman and  
planted a vineyard. And he drunke of  
the wine and was drunken, and was un-  
covered in the middes of his tent.



First we are to speake of  
Noah, then of Caine his  
wicked sonne, & after  
of Shem and Iapheth his  
good sonnes: In Noah  
first of that which hee  
did well, and then of his sinne. In Caine  
first of his sinne, and then of his curse.  
In his bretheren, first of their reuerence,  
and then of their blessing.

A 2.

Now

*Noahs drunkennes.*

Now we will speake of the Father,  
and after of his Children. Then (saith  
*Adises*) *Noah began to be a husband man,*  
This is the first name which is giuen to  
*Noah* after the flood, hee is called an  
husbandman, & the first worke which  
is mencioned, was the plantinge of a  
vineyard: one would think, when all  
men were drowned with the flood, &  
none left aliue to possesse the earth but  
*Noah* and his sonnes; that he should  
haue founde him selfe some thinge  
else to doo, then to plante vineyardes:  
and that the Holye Ghost should haue  
intituled him King of the worlde, and  
not an husbandman of the earth, seeing  
there be no such men as *Noah* was,  
which had more in his hand, then anie  
King hath in the world or shall haue to  
the worldes end: but hereby the holy  
Ghost would shew that God doth not  
respe all kings for their tybles, nor men  
for their riches as we do, and therefore  
he nameth *Noah* after the work which  
he did, not after the possessions which  
he



he had; an husbandman. It seemeth  
that there was greate diuersitie be-  
tweene their age and ours. For if wee  
should see now a King goe to plough,  
a noble man driue the teame, a gentle-  
man keepe sheepe, he should be scor-  
ned for his labour more then *Noah* was  
for his drunkennes: yet when we read  
how this Monarche of the Worlde  
thought no scorne to play the husbā-  
man, we consider not his princely cal-  
ling, nor his ancient yeers, nor his large  
possessions to commend his industri-  
ous modestie, or lowlye minde therein.  
Which may teach vs humilitie, though  
we learne to disdain husbandrye: of  
whome will we learne to be humble,  
if Kings giue examples, and the sonne  
of God humbleth himselfe from hea-  
uen to earth, and yet we contemne the  
example of the Kings of the earth, and  
this example of the King of heauen. *o*  
- *iii* This time was when *Adam* digged  
and delued, when *David* kept Sheepe  
and all the house of *Jacob* were called  
- *1511* 21                      A 3.                      men

*Noahs drunkennes.*

men occupied aboute Cattell: but as  
they for this were abhominable to the  
Egyptians (as *Moses* saith in the same  
verse) so they which doo like them, are  
abhorred of their bretheren: and they  
which liue by them, scorne them for  
their work, which would be chastned  
them selues, because they worke not:  
There was no arte nor science which  
was so much set by in former times, &  
is now profitable to the Cōmonwelth,  
bringing lesse profite vnto it selfe, that  
may so iustly complain of her fall with-  
out cause, and her despite from them  
which liue by her, as this painefull sci-  
ence of husbandry: that it is maruell  
that any man wil take paine for the rest  
to be contemned for his labor, and be  
a scorne for the rest, which might hun-  
ger and starue, if he did not labor for  
them more then they do them selues.  
No maruell then though many in the  
poore Countries, murmure and com-  
plaine that other cannot liue by them,  
and they cannot liue themselves: but it  
is mar-

*Longe Drunkennes*

is maruell if their complainte do not growe in time to rebellion, and pull outther as lowe as them selues: for why should the greatest paine yeelde the least profite? yet this is their case, for if you marke, you shall see that the husseband man dooth bate the prise of his fruites so soone as the dearth is past, though he raise it a little while the dearth lasteth: but they which raise the price of their wares with him, seldome fall againe, but make men paye as deere when the dearth is past, as if it were a dearth still. Thus a plentifull yeer doth damage him, and a hard yeer doth vantage them. So this painefull man, is faine to liue poorely, fare meanely, goe barely, house homely, rise early, labour dayly, sell cheape and buye deere, that I may truly say, that no man deserueth his liuing better, no man fulfilleth the law neerer: that is, thou shalt get thy liuing in the sweat of thy browes: Then this poore sonne of *Adam*, which picks his crummes out of the earth, therefore

he should not be mocked for his labor, which hath vexation inough though all men spake well of him, and in my opinion, if anye deserue to be loued for his innocencie, or for his trueth, or his paine, or the good which he brings to the Common wealth: this Realme is not so much beholding to any sorte of men (but those that feed the soule) as those which feed the body, that is, thos that labour the earth: yet you see how they liue, like drudges, as though they were your seruants to prouide food for you, and after to bring it to your dores: as the beastes serue them, so they serue you: as though you were an other kind of men. I can not think vpon their miserie, but my thought tells me, that it is a greate parte of our vnthankfulnes, that we neuer consider what an easie life and liuing God hath giuen vnto vs in respect of them. If the Apostles rule were kept, they which doo not worke should not eate: but now, they which do not worke, eate most: and the husband

bandmen which worke, eate not but are like Bees, which prepare foode for other & pinch them selues. Let vs consider this, for they had not one law and we another: but the same curse which was denounced vpon *Adam*, was denounced vpon all his Children, that euery man should get his liuinge in the sweate of his browes. Although I knowe there be diuers workes and diuers giftes and diuers callings to worke in, yet alwaies provided: they which do not worke should not eate, for in the sweat of thy browes, that is, in labour and trauell, thou King and thou iudge and thou prelate, & thou landlord, and thou gentleman, shalt get thy liuing as *Adam* thy father did, or else thou doest auoide the curse: and a greater curse shall follow: that is, they which will not sweate in earth, shall sweate in hell.

*Adam* had foode as well as thou, and so had *Noah* and more then thou, vnlesse thou hadst all, for they had all, and yet they might not be idle, because  
their

*Noahs drunkennes.*

their handes were not giuen them for nothing: Someworke with their pen, some with their tungs, some with their fingers: as nature hath made nothing idle, so God would haue no man idle, but that hee which is a Magistrate, should do the worke of a Magistrate: hee which is a Iudge, should doo the worke of a Iudge: hee which is a Capitaine, should do the worke of a Captain: he which is a Minister, should doo the worke of a Minister: as when *Noah* was called an husband man, he did the worke of an husband man: This contempt of the Countrey, doth threaten danger to the land as much as any thing else in our dayes, vnlesse their burden be eased and their estimation qualified in some part to their paines. Thinking that you haue not heard of this Theme before, seeing the wordes of my Text did lye for it, thus much I haue spoken to put you in minde how easily you liue in respect of them: and to certifye our mindes towardes our poore bretheren

*Noahs drunkennes.*

bretheren which in deede seeme too  
base in our eyes, and are scorned for  
their laboures, as much as we should be  
for our idlenes.

*Then (saith Moses) Noah began to be  
an husband man;* In that it is here saide  
that *Noah began*, it doth not disproue  
that he gaue not himselfe to husbandry  
before, but it importeth that *Noah* be-  
gan to set vp husbandry again after the  
flood before anye other: so this good  
man recomforted with the experience  
of Gods fauour (which had exempted  
him and his seed out of all the worlde)  
and reioycing to see the face of the  
earth again after the waters were gone,  
though an olde man, and weake then  
he was, yet he returneth to his labour  
a fresh, and scorned not to till and plant  
for all his possessions, as though he  
were as an husband man: such a lowli-  
nes is alwayes ioyned with the feare of  
God, that they that are humbled with  
religion, do not thinke themselues too  
good to do any good thing. Here note  
by

by the way, that none of *Noahs* sonnes  
are said to begin this worke, but *Noah*  
himselfe, the olde man, the hoarie head  
and carefull Father begins to teach the  
rest, and shoves his sonnes the waye  
how they should provide for their  
sonnes: and how all the worlde after  
should live by labour and travell, till  
they returne to dust: so the olde man  
whome age dispenceth withall to take  
his ease, is more willing to provide  
for the wantes of his Children, then  
they are which are bounde to labour  
for them selues and their Parentes  
too, as the Storke doth feed the dam  
when she is olde, because the dam fed  
her when she was yong. What a shame  
is this to *Shem* and *Japheth*, that is to vs  
which are young & strong, that the fa-  
ther should be called a labourer when  
the sonnes stand by. Now, the ground  
was barren because of the flood, and  
could not bring forth frute of it selfe,  
because of the curse: therefore it pitied  
*Noah* to see desolation and barrennes,  
and



and slime vpon the face of the earth,  
which he had seene so glorious and  
sweete, and fertill; with all manner of  
herbes and fruits and flowers before.  
Therefore he setteth him selfe to man-  
ure it, which wayted for nothing  
now, but a painefull labourer to till  
and dresse it, that it might bring forth  
delights and profites for sinful man,  
as it did before. By this we may learne  
to vse all meanes for the obtaining of  
Gods blessings, and not to loose any  
thing which we might haue for faule  
want of paines, for that is short. As  
Salomon noteth in the 24. Prouerbes,  
when he reprooueth the slothfull hus-  
bandman, because his fild he brought  
forth Nettles and Thistles; steede  
of Grapes: not because the ground  
would not beare grapes; but because  
the slothfull man would not set them.  
I shall God commaund the earth and  
all his treasures to increase for vs, and  
shall not we further their increase, for  
our felicity is in increase and multiply  
our

our selues, so wee are bound to ioyn  
hand and help, that all creatures may  
increase and multiply too, or else the  
Fathers should eate the Childrens por-  
tion, and in time there should be no-  
thing leste for them that come after:  
this regard *Noah* seemeth to haue vnto  
his posteritie, and therefore he gaue  
himselfe vnto husbandry, which is com-  
mended in him vnto this day, and shall  
bee recorded of him so long as this  
booke is read: wherby we are warned  
that he which liueth onely to himselfe,  
is not to be remembred of them which  
liue after: But as *Dauid* cared how the  
Realme should be gouerned after his  
death, as well as he did during his life:  
so though we dye & depart this world,  
yet we should leaue that example, or  
those bookes or those workes behind  
vs which may profite the Church and  
Common wealth when we are dead  
and buried, as much as we did when  
we liued among them: Euen as *Noah*  
planted a vineyard, not for him self but  
for

*Noahs drunkennes.*

for the ages to come after.

Some doo think that *Noah* planted the first vineyard, and drunke the first wine, and that there was no vse of grapes before: which opinion they are led vnto that they might excuse *Noah* and mittigate his faulte; If he did sup too deep of that cuppe, the strength and operation wherof was not known vnto him nor vnto anye man before: but it is not like, that the excellent li- quour & wholsome iuice of the grape did lye hid from the world so manie hundreth yeers, and no doubt but there was vines from the beginning, created with other trees: for how could *Noah* plant a vineyard, vnles he had slippes of other vines or grapes that grew before, seeing he did not create frutes but plant frutes as we do? for this is principally to be noted, that so soone as he had oportunitie to doo good, he omitted no time, but presently after the flood was gone, and that earth began to drye, hee plyed it with seedes and wrought

*Noahs drunkennes.*

wrought it till he saw the frutes of his labour. By this we learne, to omit no occasion to do good, but when so euer we may do good, to count it sinne if we do it not. But if we be so exercised, the all our works shall prosper like the vineyard of *Noah*, because the frute of the vine doth cheare the countenance and glad the hart of man. Therefore some haue gathered vpon the planting of this vineyard, a signification of gladnes and thankfulness in *Noah* for this late deliuerance, as the Iewes by their solenne feastes did celebrate the memoriall of some great benefite but I rather iudge, that God would haue vs see in this example, what men did in those daies, and how we are degenerate from our parents, that we maye prepare against the fite, as *Noah* prepared against the water. This is worthe to be noted too, that God did not so regard his husbandrye, but that he had an eye to his drunkennes, and speaks of his fault as well as his vertue whereby we are warned,

¶ quotw warned,

*Noahs drunkennes.*

warned, that though god blesse vs now  
while we remember him, yet he will  
chasten vs so soone as we forget him:  
Though we be in a good name now,  
infamie will rise in an hower: though  
we be rich at this present, pouerty may  
come sodainlye: though wee be well  
while we are here, yet we may fall sick  
before night, euen as *Noah* is praised in  
one verse and dispraised in an other: e-  
uen now God commends him for his  
lowlines, and now discommendes him  
for his drunkennes: as though he had  
forgot all his righteousness so soone as  
he sinned, and would call in his praise  
again. This was to shewe that *Noah*  
was not saued from the floud, because  
he deserued to be saued, but because  
God had a fauour vnto him: for hee  
which was not drowned with water,  
was drowned after with wine. As the  
Pharises when they had doone well  
were proud of it and lost their reward:  
so when *Noah* had doone a good work  
he spotted it with sinne, and was dis-

B I.

praised

praise where he was praised, as though God repented him that he commended him. He planted well, but he drunke not well: therefore that which was good did him hurt, that seeing he was trapped with a good worke, what so euer we do, we may remember how easie it is to sinne, if we misse in the matter or in the manner or time, or the place, or the measure, as *Noah* did. He which planteth the vineyard is worthy to tast of the grape, but if thou haue found hony (saith *Salomon*) eate not too much lest thou surfet. So if thou hast found wine, drink not to much lest thou surfet. A litle wine is better thē a great deale, and if thou wilt follow the Apostles counsell, thou must drinke it but for thy stomachs sake, least that happen to thee, which thou shalt heare of this noble patriarch. Though he was neuer so righteous before God and men, though hee escaped the destruction, which lighted vppon all the worlde, though he had all the foules of the aier  
and

and beastes of the land at his commaund,  
though he passed the pilgrimage of  
man nine hūdreth yeres, yet *Noah* was  
but a man: so auncient, so righteous, so  
mightie, so happie: *Noah* showed him  
selfe but a man, for drinking the wine  
which him selfe had planted: he was  
drunkē. This is *Noahs* fault, he was drū-  
ken with his owne wine, as *Lot* was de-  
filed with his owne daughters. If *Cain*  
his sonne had taken to much and stript  
himself as his father did, the holy ghost  
would scarce haue spoken of it because  
he was a man of no note: but when the  
father forgate him selfe and gaue this  
offence, marke the manner of the holy  
Ghost, as though he would shewe you  
a wonder: he displayeth *Noahs* drun-  
kennes, as *Cain* displayed his nakednes:  
as if he would saye, come and see the  
the strength of man? hee which was  
counted so righteous, he which belee-  
ued the threatning like *Lot* when the  
rest mocked, he to whom all the foules  
of the ayer and the beastes of the earth

*Noahs drunkennes.*

flocked in couples as they came to *Adam*. Hee which was referued to declare the iudgementes of God, and to beginne the worlde againe, *Noah* the example of sobrietie, the example of moderation is ouer-come with drink; as if he had neuer been the man. How easilie, how quickly the iust, the wise, the prudent; hath lost his sence, his memorye, his reason, as though he had neuer been the mā. And how hard it is to auoide sinne, when occasion is at hand, and pleasant oportunitie tempteth to sinne? it is easier for the bird to goe by the net then to breake the net: so it is easier for a man to auoid temptations the to ouercome temptations: therfore God forbad *Bualam*, not onely to curse the people as *Balack* would haue him, but he forbad him to goe with *Balackes* seruantes, knowing that if he went with them & saw the pomp of the Court, and heard the King him selfe speak vnto him, and felt the tikeling rewarde, it would straine his conscience,



*Noahs drunkennes.*

science, and make him doubt whether he should curse or blesse. *Peter* but warming him selfe at *Cayphas* fier, was ouercome by a filye *Damsel* to do that which he neuer thought, even to forswear his Lord God: therefore *Daniel* would not eat of the Kings meat, least he should be tempted to the Kings will, showing vs that there is no way to escape sinne, but to auoid occasiō. Therefore *Dauid* prayeth, *Turne away mine eyes from vanitie*: as though his eyes would draw his hart as the baite tilleth on the hooke. *Noah* thought to drink he thought not to be drunk: but as he which commeth to the feild to sound the Trumpet, is slaine as soone as he which commeth to fight: so the same wine distempereth *Noah* which hath distempered so manie since. Where he thought to take his reward and tast the fruite of his owne handes, God seene euerlasting blot vppon him, which stickes fast till this day, like a barre in his armes, so long as the name of *Noah*

*Noah's drunkennes.*

is spoken of, that we can not reade of his vertue but we must reade of his sinne, whereby euerie man is warned to receaue the gifts of God reuerently, to vse them soberly, and to sanctifie him selfe, before he reache forth his hand vnto them, that they may comfort and profit vs, with that secret blessing which God hath hid in them, or else euerie thing the best giftes of God may hurt vs: as this pleasant wine, stained and confounded the great Patriarch, when he delighted too much in it which he might haue drunke as Christ did at his last Supper, and this disgrace had neuer ben written in his storie, but god would haue a fearful example like the Pillar of salt, to stand before those beasts whos only strife is to make trial, who can quaff deepest, & shew all their valiantnesse in wine. Because there is such warning before vs, now we haue the drunkard in schooling, I will spend the time that is left to shewe you the deformity of this sinne, if any heare me which haue ben ouer taken with it,  
let

*Noahs drunkennes.*

let them not maruell why he cannot loue his enemies, which loueth such an enemy as this: which leadeth till he reeleth: dulles him till he be a foole, & stealeth away his sence, his wit, his memorie, his health, his credit, his freends: and when she hath stripped him as bare as *Noah*, then shee exposeth him like *Noah* to *Cham*, and all that see him do mocke him: it is a wonder almost that anye man should be drunke that hath seene a drunkard before, swelling and puffing, and foming, and spuing, and groueling like a beast: for who would be like a beast for all the world? Looke vpon the drūkard when his eyes stares, his mouth driuels, his toung falters, his face flames, his handes tremble, his feet reele: how vglye, how monstrous, how loathsom dooth he seeme to thee? so loathsom doest thou seeme to others when thou art in the like taking. And how loathsom then doost thou seeme to God? Therefore the first law which *Adam* receiued of god was abstinence,

*Naabs drunkennes.*

which if he had kept, he had kept all vertues beside, but intemperancie lost all. In abstinence the law came to *Moses*, and he fasted, when he receiued it, to shoue that they which receiue the woorde of God, receiues it soberly: A temperate man seldom sinneth, because the flesh which dooth tempte is mortified leaste it should tempt: but when the handmaid is aboue the mistres, and a man hath lost the image of God, and scarce retayneth the image of man: all his thoughtes, and speeches, and actions must needes be sinne, and nothing but sinne, because the bond of vertue is broke sobriety, which kept altogether: when didst thou wante discretion to consider? when didst thou wante patience to forgiue? whe didst thou wante continencie to refraine? when didst thou wante hart to praye, but when sobriety was fled away, & intemperancie filled her roome: if shame let to sinne, it casteth out sinne: if feare let to sinne, it casteth out feare: if loue let to sinne, it expul-

*Noahs drunkennes.*

it expulseth loue: if knowledge let to sinne, it expulseth knowledge, like a couetous Landlord, which would haue all to him selfe and dwell alone.

There is no sinne, but hath some shoue of vertue, onely the sinne of drunkennes is like nothing but sinne: there is no sinne but although it hurte the soule, it beautifyeth the bodie or promiseth profite, or pleasure, or glorie, or something to his seruantes: onely drunkennes is so impudent, that it discryeth it selfe: so vnthankfull that it maketh no recompence: so noysom that it consumeth the bodye, which many sinns spare, least they should appere to be sinnes. Euery sinne defileth a man, but drunkennes makes him like a beast: euery sinne defaceth a man, but drunkennes taketh awaye the image of a man: euery sinne robbeth a man of some vertue, but drunkennes stealeth away all vertues at once: euery sinne deserueth punishment, but drunkennes vpbraids a man, while the wine is in his stomack  
and

*Noahs drunkennes.*

and though he would defemble his drunkennes, yet he is not able to fet a countenance of it, but the child descrieth him, the foole knowes that he is drunke, because his face bewrayeth him, like the leprosie which braist out of the forehead: so woorthily hath he lost the opiniō of sobrietie, which hath lost it selfe. His sonne thinks himself more master now then his father: his seruant makes him a foole: his children leades him like a child: his wife vseth him like a seruant: and although his drunkennes leaueh him when he hath slept, yet no man seekes to him for counsel after, no man regards his word; no man reckens of his iudgement, no man is perswaded by his counsell, no man accounts of his learning, no man hath any glorye to accompany with him, but so soon as drunkennes hath made him like a beast, euerie man abhorreth him like a beast as they did *Nebuchadnezer*: the spirit flyeth from him least he should greeue it, his freendes goe away leaste he should shame

*Noahs drunkennes.*

Shame them, and no vertues dare come  
neere least he should defile them. How  
many things flye out when wine goes  
in? how is it then that he which loueth  
himselfe, can be so cruell to himselfe,  
that he should loue his life and shorten  
his life? that he should loue his health  
and destroye his health? that he should  
loue his strength & weaken his strength  
that he should loue his wealth and con-  
sume his welth? that he should loue his  
credite and cracke his credite? that he  
should loue his vnderstanding and o-  
uerturne his vnderstanding? that he  
should loue his beautie & deforme his  
bis beautie? The Poets need fayning  
no more that men are transformed in-  
to beasts for if they were liuing now,  
they should see men like beasts: some  
like lyons, some like wolues, some like  
foxes, some like bears, some like swine:  
who is the beast when the beastes satis-  
fie nature and man satisfieth appetite?  
when the beasts keep measure and man  
exceeds measure? when the beastes are  
found

*Noahs drunkennes.*

found labouring and man found surfo-  
wing who is the beast? I haue read of a  
bird which hath the face of a man, but  
is so cruell of nature, that sometime for  
hunger she will set vpon a man & slaie  
him: after when she comes for thirst  
winto the water to drinke, seing the face  
in the water like the face of him whōe  
she deuowred: for greefe that she hath  
killed one like her selfe, takes such sor-  
row, that she neuer eateth nor drinketh  
after, but beates and frettes and pines  
her selfe to death. What wilt thou do  
then which hast not slaine one like thy  
selfe, but thy selfe, thy very selfe with  
a cup of wine, and murderest so manie  
vertues and graces in one hower?

As *Eſau* solde his land and liuing  
for a messe of potage, so the drunkard  
selleth his sence, and wit, and memory,  
and credite for a cup of wine. Thou  
hast not murdered thy brother like  
*Cain*, but thou hast murdered thy selfe  
like *Judas*: as the *Rechabites* abstaine  
from wine as *Ionadab* bad them, obtai-  
ned



*Noahs drunkennes.*

ned the blessing which God had appointed to the *Israelites*: so let vs take heed least they which we account idolaters, whilst they fast and watche, obtaine the blessing which God hath appointed for vs (get away the blessing) while we sit down to eate and rise to play. Therefore as Christ saide remēber *Lots* wife, so I say remēber *Lor*: one hower of drunkennes did him more hurt then all his enemies in *Sodom*: remēber *Noah* one hower of drunkennes discouered that which was hid six hundred yeres. Ten times more might be said against this vice: but if I haue said enough to make you abhor it, I haue said as much as I would. Some goe about to excuse *Noah* because he was an olde man, and therefore might soon be takē cupshort: some because the wines were hotter in those Countreyes then they are with vs: some because of his chāge of drinks which had not wonted himselfe to wine before: some because as most men delight in that which by great labour they haue brought to passe of the selues.

*Noahs drunkennes.*

selues. So no maruell though *Noah* had a longing to his owne grapes: following heerin the example of a curious Cook, which dooth sup and sup his broth, to taste whether it be well seasoned, that he may mende it if he can, or mende the next: but as the flye by often dallying with the candle, at last scorseth her winges with the flame: so taking, he was taken, and at last was drunke: yet this is imputed to him for his fault, that he was drunk, as the punishment which followes dooth witnes: Such is the providence of God, that his mercie might be glorified in all, he hath concluded all vnder sinne, & suffered the best to fall, that no man might trust in his owne strength, and that we seeing their repentance, may learne to rise againe how greivous soeuer our sinnes be. If wee haue beene idolaters, if adulterers, if persecutors, if murmurers, if murderers, if blasphemers, if drunkards: *Aron* and *Moses* and *Lot* and *Abraham* and *Dauid* and *Solomon* & *Peter* and *Paule* & *Noah* haue beene the like: who raigene now  
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*Noahs drinckennes.*

in the kingdome of Christ with his angelles, and so may we if we repent like them. These examples saith Paule are not written for our imitation but for our admonition.

Thus you haue seene *Noah* sober and *Noah* drunken. Whereby we may see that a man may be drunke with his owne wine, he may surfet with his owne meates, he may lust with his owne wife, he may offende with his owne gifts, his owne honor may make him proud, his owne riches may make him couetous, his owne strength may make him venturous, his owne wit may make him contentious: therefore as the childe pluckes out the sting before he takes the honie, so let euerie man before he receaues the giftes of God, sit downe and looke what baites, what snares, what temptations Sathan hath hid in them, & when he hath take out the sting, then eate the hony and he shall vse the blessings of Christ as Christ did him selfe.

FINIS.

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